A Babylonish Opposer OF TRUTH By the TRUTH REPROVED:

AND

His Enmity, Falsehood, and Confusion manifested in ANSWER to an Impertinent Paper sent abroad by *Thomas Crisp.*

IN WHICH

His False Foundation is discovered, and his Building brought upon his own Head.

WRITTEN

By a Servant of Truth, and Witness against Lying and Lyars,

STEPHEN CRISP.

With a POSTSCRIPT by *J. Penington*, and *R. Richardson.*

LONDON,

Printed for *Benjamin Clark* in *George*-Yard in

Babylonish Opposer

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A Babyloniſh Oppoſer of Truth *by the* Truth *Reproved.*

THomas *Criſp*, Thou or ſome other of thy Party having directed a Printed Paper to me, called, *Babels Builders unmasking themſelves*; I have read the ſame, and well conſidered the Contents thereof, and do find that not only a great deal of Enmity but alſo of Falſhood and Contradiction is contained in it, which when it is laid before thee in a Spirit of Love and tenderneſs, from one that ſeeks and deſires thy Salvation, it may be may have ſome effect upon thee to the abating thy fooliſh raſhneſs, and may bring thee to a better conſideration of thy work, which is that I chiefly deſire and aim at: elſe am not apt to meddle with things of this nature, having never loved Controverſie for Controverſie ſake: but am one that ſatisfies my ſelf in an aſſurance of Faith in the power of the living God, believing it will break and confound all that riſe up againſt it as it hitherto hath done.

Now conſidering the time in which thou haſt publiſhed thy Book againſt us, it ſeems to be the only time the Devil could have taken advantagiouſly to work in the minds of people a belief of our being in a hidden Confederacy with *Rome*, when many of them of the *Romiſh* Religion have by their wicked works rendred themſelves obnoxious to the puniſhment of Juſt Law, and to the abhorrence of all good men, at ſuch a time it is that thou renders us, the people called Quakers, to be at leaſt half way in Unity with them, having taken ſuch a ſtride over to them, as ſuch another may make us meet and embrace, as in *page* 9. and that our Judgment, or the Judgment which we take part with is *bare faced Popery*, as in *page* 10. and in divers other particulars in thy Book: by all which thou doſt but ſhew how willingly thou would have us fallen upon as Papiſts, or render us ſuſpitious both to Magiſtrate and the Vulgar, by thy

 crooked

crooked Insinuations, as dangerous persons to the true Protestant Religion. Oh *Thomas!* who hath let thee on work herein, and so timed thy Book, is manifested in the sight of God, to be the Father of Lies, with whom thou wilt certainly have thy reward if thou Repent not. And when all is done of this kind that thou and you can do, yet shall we appear in the sight of God, and in the sight of the Magistrates, and in the sight of the men of this and after Generations to be in our principles and practice, and life too, at a farther distance from that sort o men thou would link us to, than ever your Ranting Libertine Spirit will lead you; and when you shall see us delivered from the evil you thought to bring upon us, and see our Testimony shine over the heads of Papists and you too, and your selves (for want of the Divine Assistance of God's power) crowch and truckle under, as you do already to the Spirit of this World, then will you gnaw your Tongues for very pain, and the reward of your Enmity will come upon your own pates, with a witness. Therefore if there be yet a day, seek Mercy and forgiveness at the hand of the Lord before he comes to render his Vengeance upon you for all your hard Speeches, which ungodlily you have Spoken, Written or Printed against the Lord and his Heritage, a People that fears his Name, and walks in the Light of his Day everlastingly, upon which your Clouds and Smoke can no more bring a Night.

In the next place, I take notice of thy deceit and falsehood in this little Book which is grounded upon a Lie, *viz. G. F. G. W.* and *A. P.* have not denied the matter of the *Barbados* Paper, they have not given one word of Reproof to it; nor disowned the principles therein contained, *&c.* now how notorious false this is every unbiassed Reader may Judge; *First*, They declare that this (meaning the Matter or Doctrine of the Paper) would be the way to bring them all from the measure of the Spirit in their own particulars. What *Thomas*, is this not a word of Reproof? is this not a disowning the Principle? It's well said, *A Lyar had need of a good Memory.* Again, all are to give up to the Uuniversal Spirit of God in their own Particulars; what, is not this a disowning the Position of the Paper neither! Again, as to Subscriptions to an outward tye be above such things, *&c.* we desire you would stop this Paper for going any farther, *&c.* What! not a word yet of Reproof or disowning in all this, but *G. F. &c.* must bear the reflection of this Position,

stion, as if he and they had been the Authors of it? Hath not thy Enmity betrayed thy Reason, and robbed thee of common Justice and Ingenuity too. Yea, but thou objects, *page* 12. that they are more afraid of the publication, than ashamed of the matter, *&c.* This seems to me a very silly Allegation, for if the Paper were so much according to *G. F's, &c.* minds, yea, the very product of what we had laboured for a long time; what should make *G. F.* or any of us afraid of the publishing of it? hath that ever been our practice, to be afraid to publish the Conclusions and Agreements of Friends and Brethren, who in the name and power of God have concluded and agreed upon things that we knew would stand and be justifiable by God's Witness, though we knew they would meet with opposition from bad Spirits; What needed *G. F. &c.* care what bad Spirits or Apostates would say of the Paper if they got it; but only because we knew there was a ground given them so to say; we use not to be afraid of what you can say to us or our Papers, which are written in the true and Divine Authority of the power of God which is over you all: but let them go abroad freely for you to say your worst to them, as knowing that barking at neither the Sun nor the Moon can keep them from shining: so that it must needs appear that it was the dislike that *G. F. &c.* had to the Paper that caused them to desire the stopping of it more than for fear of the use you could make of it; and yet that fear not wholly excluded neither, knowing that you might justly reflect upon it in some things which we could not stand by.

But thou seemest to be highly offended at the kind and friendly language of *G. F. &c.* in their Paper by which thou shews how little savour thou hast of the Spirit of a true Christian or Christian Minister, who is to restore such as are overtaken in a fault in the Spirit of meekness; what if they said, *We know you mind the best things*, the Letter being written to a Body of people, dare thou say that none of them do mind the best things? Yea, they were that very day minding how they might keep down such loose Libertines that had for a long time sought to disturb the peace of their Christian Society; though they might possibly exceed in the method of proceeding with them by the Arguments or influence of some few among them. What then, must they all be unfriended and denied Brotherhood hereupon, and be written to as wicked and ungodly,

after thy uncharitable dealing, and here thou seemest to quote my words thoughtfully, to make a seeming opposition between us, that I said the Paper was not only ill worded but ill meant; my words did not reflect at all upon the Subscribers generally, as thou quotes them; but upon the Contriver or Drawer up of it, who ever it was that I feared it was not well meant in him or them, and I am still of the same mind, and it's my desire, and the desire of us all that every Friend may keep in a sence of the measure of the Spirit of God in their own particulars, that in that they may feel their Unity one with another, and with one anothers Testimonies. According to the ancient Doctrine Preached among us from the beginning, and those that keeps in this sence feels what flows from the Universal Spirit of Truth, and receives it in their own measure, from a sensible satisfaction in themselves, and not from an Implicit Subjection or blind obedience, as thou enviously intimates we aim to set up; and if it should come to pass, that a thing should be declared from the motion of the Spirit of God, and that some particular Friend doth not presently have that sensible satisfaction in himself concerning the matter, what then? do you think that the measure of the Spirit in himself will stir him up to oppose it, and War against it, surely no; but it will teach him to wait in quietness upon God who is the opener of the understanding, and doth by his Spirit bring his People to the Unity of the Faith, but that sort of men, whose Quarrel thou hast so much espoused, are a sort of heady unruly Opposers of themselves, fierce despisers, who malignes the prosperity of the Truth, and those that labour in it, aspersing both them and their Labours with Nick-names and reproachful Speeches, and bloody and murderous Insinuations and Suggestions: And must all this be fathered upon the Spirit of God! Oh horrible darkness! well may it be said night is upon you, and blindness is happened to you. Are not you ashamed to plead for the Primitive Doctrine of Truth as it was practised amongst us in the beginning, that every one should keep to the measure of Light and Grace given them of God, when thou sees before thy eyes, whether *J. P.* and *M. P.* are come, and may see if thou wilt, whether thy self, and many more of your loose Libertine Associates are coming. What did the measure of the Grace of God in the beginning teach a Conformity to the World in Ribbons, Lace, Pendants, Bowings,

Complements, Paying Tythes, and Marrying with the Priests, &c. * Did the Spirit of God in the beginning teach such an industrious improving of failings and weaknesses; such a raking for evil things, such heaping up Accusations, such rendring of them that fear God obnoxious both to reproach and sufferings. Nay, nay *Thomas*, this is the Spirit of the World entred in another appearance, which had thou and you been faithful to the real Gift and Grace of God, it had preserved you from it.

* *Thomas Crisp said that he hath paid Tythes lately, and that the Spirit of God did or might allow him to pay Tythes, or Marry by a Priest; And that by the same Spirit of God another might be required not to pay them, or not to do the same things.*

This *Thomas Crisp* spoke the day and year aboveſaid; and consented to be Writ and Printed; and took a Copy of the aboveſaid words with him. Witness *J. Pelle*, [illegible]

Now as concerning that disingenious manner of reflecting, which thou frequently uses, I hope thou wilt meet with a sufficient Reproof in thy self for it, and therefore shall not say much, only to put thee in mind, to see if thou would'st be so dealt by: As where thou supposes our meanings, and then Comments upon thy own suppositions, as that *G. F. &c.* means by the Universal Spirit, this Spirit that set up these Orders and Meetings; and I take it to be meant the Judgment of the ruling Party or *Foxonians*, &c. And he seems to place more vertue and power in conforming to his Orders of Womens Meetings, than in all Faith and Fruits of the Spirit, &c. Hast thou here dealt like an ingenious Adversary (I say not a Friend) nay many that never knew Truth would scorn such a kind of treating us, but Enmity is blind, I pray God if it be His Will, open thy eyes to see thy own state, and then thou wilt know that *G. F. &c.* have deserved to be better treated at thy hands.

But one thing I marvel at, and that is, How this Author *T. C.* should labour so much to make his Reader believe *G. F.* [illegible] owning the matter of the Paper, and renders the consequences thereof to be the very Doctrine and Government that he hath laboured to set up, upon which he hath fixed so many heinous names as clear Evidence of Apostacy and Ambition, *p.* 7. This unlimitted power the Pope's Yoke, a making men slaves and Vassals, *p.* 9. Arbitrary unlimitted power, implicit, blind, and unacceptable obedience, *p.* 10. the Judgment of the ruling Party or *Foxonians* among the Quakers, *p.* 11. and so on to the 12 page and then he rolls his Rea-

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dera quite contrary story and acquits *G. F. &c.* again of the matter charged, and tells us that *G. F.* differs from the subscribers of the Paper. *G. F. &c.* have born their Testimony against their subscription, for *G. F. &c.* saies this would make the belief which is in the Light and the measure of the Spirit in their own particulars, not one with the Universal Spirit, *&c.* and then *T. C.* adds as an *Amen* to *G. F's* Position, *Indeed so it does.* Could any one that had read this Book have thought the Author should before he had done have *Acquiesced* with *G. F. &c.* and cleered him of his high charge he had laid; and he who had so endeavoured to make Folk believe that the Answer was but a seeming one, an Answer for fashion sake, for fear the Paper should be published, not one word of Reproof, no denial in Fact, but *G. F.* and they all one in the judgment and sense of the Paper, *&c.* I say, who would have thought the same man should tell us that *G. F. &c.* differs from the Subscribers, and that in a most Capital point of their Paper, and tells them their Paper would make the Faith and the measure in which it stands, not one with the Universal Spirit, *&c.* It's well Truth's come, though almost at last, who is *Babels* Builder now *Thomas?* Hast not thou play'd the foolish Woman that pull'd down her House with her own Hands? but as if thou hadst herein spoken too much Truth, thou seeks to bury it again with three or four palpable Lies in the next Page; *First*, *G. F.* seemingly disowns the Paper, yet owns it too. *Secondly*, The whole scope of their Letter is, that they are only dissatisfied with the wording of it. *Thirdly*, That we have nothing against them we call Opposers, but their not submitting to *G. F's* orders without Conviction. *Fourthly*, That *G. F. &c.* does not at all contradict the principles in the Paper, only the subscribing of it, *p.* 13.

Is not this strange work that thou shouldst set thy name to such notorious untruths and things wherein thou thy self shews every body how to contradict thee too. First tell them that *G. F. &c.* differs from the Subscribers, and wherein even in such a principle of their Paper as thou differs from them in, and indeed I too: and then to tell them that *G. F.* does not at all contradict the principles, *&c.*

This is even sad work to see men grope at noon day, that might have enjoyed the light of the Sun as well as others, if they had kept the love and fear of God in their hearts. I intend not at pre-

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sent to bestow much more pains about this matter, the foundation upon which it was built, being discovered to be Enmity and Falsehood, the Structure cannot stand. In the mean time, glad should I be that thou, or some of you, may sink down into Coolness and remember whence you are fallen and falling, and what a Spirit is entred you that is refresh'd at any thing, that is a grief to the Innocent People of God, and are fretting and grieving at that which is our greatest Joy and Comfort, in which many among you sometime did partake with us, I say, when ye see what Spirit this is that hath prevailed upon you, it will make you wish you had not wandered from the Flock, nor from the Shepherds Tents, though it may be when it may be too late. Therefore you that have time, prize it, the Lord's Day is come, and His Judgments hastens, and he will decide the Controversie.

As for *S. E's* Paper which thou puts in the end of thy Book, we look upon to be more a fruit of a general Enmity against us as a People, than any particular grudge against *S. E.* for we see how thou Improves it; and at last with a bold-faced Lye charges us generally with it, saying, *Those things are Covered, Excused, or Justified.* Who among us have either Covered, Excused, or Justified *S. E's* Paper: I never knew any, nor I believe thou neither; but on the contrary, divers did Testifie against it before it was done, and after it was done, before it could be outwardly known whether it would be true or no; but he did give out such a Paper to his own hurt and sorrow, and to the grieving of many, and it serves thou and you for food and nourishment, and for a Stone to stumble upon: But alas, what will you gain by it, do you think to make this Conclusion: *S. E.* was mistaken, and wrote that as the Word of the Lord that was his own word became his own burthen. *Ergo, G. F.* and the People called Quakers, are led by a wrong Spirit, and will and must fall. Do you think this would not be sorry arguing if turned upon your selves: but I let it pass, and leave it to your better Considerations; and seeing thou hast published *E. S's* Letter to *J. S.* in which the offence lies. Here followeth his own Testimony against himself and it long since, which though I know it will not satisfie those that seeks occasions of stumbling, yet it may be a help to the simple in heart, and a warning to all that may be tempted in like manner.

As I was sitting Waiting upon the Lord, on the 29th Inst. these things rose in my Heart, That I should acknowledge my Offence to all the Brethren in London, *and thereabouts, and* Bristoll, *and to all the Brethren* North *and* South, *that have been Witnesses against the Spirit of Separation; and am to let you know that it doth truly Repent me, and sorely grieve me, that you that do bear a faithful Testimony for God should have any Prophecy thrown at you, which I spoke to* John Story *in an angry Spirit, I do therefore acknowledge, as I have signified in my last Paper, about two years ago, that I have had little Rest day nor night at times never since I spoke these words to* John Story [That it was the Word of the Lord, that he should Die that year] *which were mine own words: And soon became my Burthen, and were spoken in the Dark, and Darkness was upon my Spirit, and so under a strong Temptation which I was suffered to fall into, I not standing in the Counsel of God; for which I bore God's Indignation. But I soon saw I should have gone to him in a Meek Spirit, to beseech him to be reconciled to his Brethren. But I do Judge and Condemn that hasty Spirit, that set time for his Dying. And called it the Word of the Lord. And do desire this may go as far as wherever it may have a service for Truth.*

Barbados the 30.
3 Month, 1681.

S. E.

Thomas

POSTSCRIPT.

THomas Crisp having once before appeared in Print, with a like evil design of opposing the Testimony of Friends, in the beginning, to the order and practice now observed among the Faithful, and having therein curtailed a Testimony of my dear Father *Isaac Penington*, and published that as *Edward Burroughs* his Vision, which is questioned whether he ever wrote, as well as that he confessed he had never seen or read that Book of my Fathers, out of which he presumed to render him to the World as inconsistent with Friends now, but taken it from the credit of another, no less disingenious than himself; I say, he having been thus gross, it had better become him to have taken shame to himself for his former headiness, partiality, rash and confused work, than to have put forth another Pamphlet, reflecting upon such on whom the care of the Churches is laid, as *Babel Builders*; especially seeing his unfairness and unworthiness was both privately represented to him, and he publiquely required, to make good; First, *That ever* Edward Burrough *wrote that or any such Paper, as he took upon trust as his Vision.* Or, Secondly, *That that cited by him was* Edward Burroughs's *entire Paper.* But that he instead thereof should take no notice of these reasonable demands, as if they were not material, or he not bound to make good what he had said and declared to the World, but continue in his wicked work of smiting God's Servants and Messengers, and traducing their Writings, greatly detects the meanness of the man's Spirit, and the little regard he hath to deal justly and equally with those he opposeth. Yet he can have the face to bring up the names of *E. B.* and *J. P.* again, with the same tendency as before, *viz.* to render their sence different from their Brethrens present practice, and particularly their *directing to the Light in our own Hearts or Consciences*, inconsistent with the *unlimited power*, which he saith is given to *Men and Women Meetings*, as may be seen, *p.* 9, and 12, of his Book stiled, *Rabels Builders unmasking themselves*, &c. which if by *E. B.* and *J. P.* he means *Edward Burroughs* and *Isaac Penington*, let me say, is no less than a manifest Perversion of their Writings; as well as that I demand of him to prove, how it can be deduced therefrom, and that the rather for that I my self know, that my Father hath delivered to the contrary both by word and writing, and never saw or heard any thing contradictory thereto come from him;

And I have also a Manuscript of *Edward Burrough's* by me, written in the Ninth Year of the publication of Truth in *London*; wherein, after he hath given account of the first Preaching of the Gospel in that City, he declares that the Mens Meeting there was set up *in the Name, Power and Wisdom of the Lord Jesus Christ, and that he had given them Power and Authority so to do*: And afterwards speaking of the Womens Meeting, saith, *It was in the same manner ordered, in the Authority of Christ to be continued*, for such and such services; and concludes, *These things was I moved of the Lord to write forth, in the Name of the Lord Jesus Christ, for the Service of Truth; and in the same Name, Power and Authority*, &c. *do I enjoyn the free and perfect observation of the things herein signified.*

Now in as much as it is clear, that neither of them did oppose a man's being guided by the Light, to his concurring in practice, with that good order and government now Establish'd in the Church of Christ, but acknowledged the benefit and necessity thereof, (so that as by *the Spirit none can call Jesus accursed*, so none that is really led by the Light, can under pretence of being directed thereto, *As the only Guide and Leader*, call that accursed, or the *Order and Edicts of Men*, which the same Light, Grace and Truth, that convinced at the beginning, brings forth in the Church, whether immediately or mediately through Instruments) will not this man then be found a false accuser in the day of the Lord, that would insinuate the contrary? Let him consider it, and have a care, lest by his continual smiting against God's Servants, and mis-representing them, he be at length given up to a Reprobate mind: for is it not grosly wicked thus elaborately to endeavour to render men otherwise than they are in God's sight, and take those indirect means to prove it as he did by my Father, as never to read his Book, and see whether it were so or no, but only take it upon trust from his Adversary, and upon his sole Authority commit it to the Press: and then instead of reclaiming it, go on in a like evil work? Surely, as a man, I would have wiped off such a blemish before I came in Print again on such an occasion: but with regret let me say it, I have seen too many hardned through the deceitfulness of sin, and their very innocent Image lost, when prejudice and envy hath filled them against the Lord's People, and fallen short of what is civil, generous and noble among men, and become too much like the brute Beast that perisheth; which indeed is not pleasant to behold, though a just reward upon such as would lay God's Heritage wast.

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This is what I thought my self more immediately concerned to observe, having been already engaged in detecting the man's unfairness and injuriousness, and being the person that demanded of him to make good what he had said, relating to *E. B.* and my Father *J. P.* both publickly in Print, (of which I gave him one into his own hands) and Privately in converse, who am known by the name of

John Penington.

A few Notes on some Principal Passages in Babel Builders; *and another Pamphlet subscribed,* Teste *T. C.*

BAbel, &c. *Page* 7. Their Reasons against such Subscriptions are, lest Opposers should make ill work with it; not that they are against the substance in it, *&c.*

Note, It may be observed how ambiguously he names Reasons, and yet making but one thing the Reason. Whereas there's great difference betwixt one Reason, the only Reason, and all the Reason, and all the Reasons; the least Reason, and the greatest Reason. Because God and his Prophet said, *Because thou hast made the Enemies of God to Blaspheme*; 2 *Sam.* 12, 14. was he not therefore otherwise displeased with what *David* had done.

Consider how much ado Friends in *Barbados* had, and opposition; they took this course. As King *James* did with the Oath of Allegiance, to distinguish Papists: and the *Scots* with the Covenant,

to distinguish Malignants, as they called them; so in this these did, aiming at the best in the general, whatsoever the Worder or Worders of it might do in the particular, which 'tis probable *S. C.* believed, but not that he believed it was ill meant in the General, by the whole quarterly Meeting. Which Errour in them, through ignorance or shortness of in-sight, as well as fore-sight, *G. F.* &c. taking care to convince them of, in the first place wisely renders them docible and attentive, by shewing them how they mist their aim, in rather giving the Adversary just advantage against themselves thereby, than getting thereby the advantage they expected against their Adversaries. And shews them how: so much against their want of fore-sight of the effect, as one reason of it, which *T. C.* makes all the reasons, Then having prepared their minds thereby as a Preface, there is an entring into the Matter it self, and shewing their want of present clear *in-sight* into the nature of the thing. There follows other reasons, as from the Effects. *First*, That it would bring them from their own particular measures. *Secondly*, It would cause an Offering of a blind Sacrifice, which could not be received among themselves. *Thirdly*, Neither in the wilful Opposers of them. *Fourthly*, A plain Affirmation and inference thereof, viz. therefore all are to give up to that in their own particulars. *Fifthly*, The effect of that, *viz.* Unity and Fellowship, which is a receiving strength. For all things, (even in nature) desire Union, to gain strength thereby; which is contrary to giving up and weakening by subscription, and tying below, a blind Offering, as is said. But the Unity and bond of the Spirit is above that; a natural bond (in the Divine Nature) and clear and voluntary joyning for mutual joy and comfort. So that *Sixthly*, Here is a clear distinction of the two Writings, *viz.* that above, & that below; one Earthly, the other Heavenly. *Seventhly*, Proved by the Saints Testimony in the Gospel, who were led by one Spirit, to see their names written in Heaven. *Eighthly*, From the absurdity and contradiction appearing in the action, as arguing a contrariety of things of the same kind and nature of the particular to the general in the same Spirit. *Ninthly*, The impossibility of Union of that of a contrary kind and nature in those that are erred from the same Spirit. *Tenthly*, From the general rule and Apostles Testimony and line, the new creature in the particular to keep to that to have Unity.

This was writ before S. C's Answer.

Eleventhly,

Eleventhly, From the Offence, in not answering the measure in the convinced. And *Lastly*, in the Opposers of it, and erres from it, who would make a bad use of it, as this Opposer does: who passing by all the other reasons, makes this only their *Reasons*. Thereby making it an occasion to publish it contrary to promise, if it was disowned; which is as clearly done in these Twelve Reasons as Spiritual things can be expressed, which is by words borrowed from sensible things, as to the outward ear: which with the other two these deaf Adders stop. And like perfidious persecuting Papists make what use they can of Confessions, thereby to deliver up to the Secular Powers, to execute their own Spiritual revenge and malice, here intimating to them, *page 7.* That *we, like Papists, hold that our Meetings cannot Err.* For thereby is pointed his first Horn in his *Dilemma*, or Horned Argument. But he rather confides in his other sharper pointed Horn, to Goar us as Papists, in making us one with them, in condemning and persecuting conscientious Dissenters and crying blind obedience; and endeavours to make blind men believe, that our reasons against it are but one. And so 12 reasons but one reason, which they are very blind indeed that cannot discern. And the destroying beast rages, and shakes his head, because the Apostles did not lay waste and unchurch the Churches of *Asia*, *Galatia* and *Corinth*, &c. Because they had a few things against them; as *G. F.* &c. had one thing against a Church in *Barbado's*, in not taking a right course *for their not suffering bad Spirits*, But nevertheless calls them Brethren, as the Apostles did, and Saints *Sanctified*; who a little mitigated even the offence of the Jews that delivered Christ to death, saying they did it through ignorance, *Acts* 3. 17. And these are not in this commended nor magnified, as he says *p.* 7. Unless he will make that mitigating, *Act.* 3. 17. a magnifying. And herein he, his Owners and Abetters act not only as Persecutors and Papists, but as Atheists, Enemies of God, and Ranters; as if they should say, God and his Prophets (as in the Scripture afore, 2 *Sam.* 12, 14. as also in *Amos* 3. 2.) did not dislike the greatest wickedness and mischief (as Hypocrisy, Idolatry, Murder, Adultery, *&c.*) in it self, or in its own nature: But only because the Profession of Religion would be evil spoken of thereby (because the Prophets gave that reason) and not that he hated all their Iniquities, as he resists

1 *Cor.* 15. 29. with Chap. 1. 1. & 2 *Cor.* 3. 2, 3.

Gualter ob *Amos.*

else.

elsewhere many times. As now we hear prophane Scoffers on Religion mocking; as if all our Drowning, detesting and grieving at Miscarriages of some among us, is only because 'tis known to such as them; and all were done only in Hypocrisy, that relates to Religion; so do these in this, And shew themselves to be for Recording and publishing Miscarriages, but not Condemnations of them and Repentance, unless to pervert them, as appears here by this of *Barbados* in the beginning, and that of *S. E.* in the end, and would Entitle Churches to them, whether they will or no, and particulars too; as here he goes about to perswade Honest people (as he calls them) of other Titles, as to Religion, to whom he seems to appeal, as appears by his Preface. And *p.* 9. possesses them with strange apprehensions of the *Pope's* Yoke so uneasie for *England*; yet denys he ever read the *Pope* gain'd it in Temporals, to make it seem worse than *Popery*, and himself a sure finder, who never found that *England* groan'd under the *Pope* in Temporals, ; does he not see it, nor feel it neither, can he pay Tythes so freely? How light and easie he makes the *Pope's* Yoke seem; to make that, he make ours seem heavy: Grievous Imposer! And how could the *Pope's* yoke wherein he gain'd not, Senseless Gainsayer! Did he not gain King *John's* Crown interdicting the whole Land, which was Proverbially called, *The* Popes *White Ass*, bearing all he laid on it. But whose Ox or Ass hath been taken away by any of our Meetings, that he finds to make such Exclamation? Who have been wronged or defrauded by them, more than by *Samuel* the Servant of God, by whose hands yet his Righteous Law was administred; or by the Apostles, who yet said Saints may judge the lest things, as well as the greater; and yet not thereby making them chargeable with acquitting Persecutors in their violence, as this man doth our Womens Meetings, as without Precept, Precident, or Law (which, he saith, the *Papists* had.) And again, where can he charge them with taking any thing Violently from any against Law? Blood or Goods? or incited the Magistracy to do it, as the *Papists*, and he and his, by the tendency of such publication at this time especially have done? But if he mean (for he writes Ambiguously and Confusedly, as his Precedent has done) that there's no Precept, President, nor Law for Womens Meetings,

Deut. 16. 22. *Isa.* 1. 14. *Mal.* 2. 16.

Book of Mart.

1 *Sam.* 12. 3. 2 *Cor.* 7. 2. 1 *Cor.* 6. 2.

but

but against them. I would ask him if those Prophecies imply not all, and Scriptures in the Margin, when well considered, and the Deaconnesses among the Primitive Christians, and where are those against them, *viz. Precept, Precedent, and Law against our Womens Meetings.* And seeing he compares the effect of their Authority to the sufferings of Protestants by the bloody Papists. He may find in the Works of *William Tindall*, that eminent Protestant Martyr, and Translator of the Bible in several places, what authority he yields them, which I shall in short direct him to, as in his Answer to Sir *Thomas Moore*, Title [*Elders.*] And against the Popish Prelates, *&c.* where he shews *Paul*'s Prohibition to Women, not to be Universal. And farther saith, That they may Bind and Loose, Baptize, Administer the Sacrament, nay Teach, Rule, that Histories say, since the publishing the Gospel, they have Preached, *&c.* And he may find in the Book of *Martyrs Contin.* that a Womens Meeting was Persecuted by Papists. And he may find in the Scriptures, that God by a Woman hath Counselled, Perswaded, Taught, and Judged a High Priest, Captain, King, and Nation; for as *Tindall* Notes, *They have Wisdom as well as Men*, and because they have it in particular, have they it not therefore congregated? will he Argue so? to oppose, *G. F. &c.* saying the Spirit of God in the Particular and in the General are not contrary: Or will he argue, that because the man of sin hath sat in the Temple of God, therefore the Spirit of God must not Rule in and Govern his People and Church? lest he be like his Enemy? And from the Supposition, deny the Position; We deny the false Judgment and Violence of that pretended Vicar of Christ, but not therefore the true Judgment of the Spirit of God in his Church, which the Protestants call the Vicar of Christ (in oppositon to the Pope) to whom in truth, not in pretence, they with us, and the Primitive Christians, exhort and are exhorted to submit, in the Particular and in the General both as one, and not opposite, as this man would make it, as he himself is to others, and so himself also, in his *Babylonish* confusion; being one of those that raise up Strife and Contention. And how should it be otherwise, but that (as 'tis said, Proverbially, *Convenit*

Zach. 12. 12. *Joel* 2. 26. *Acts* 16. 13.

At Vienna, in France.

Judg. 4. 4. 2 *Chr.* 34. 22 2 *Kin.* 22. 14 2 *Sam.* 20. 18

1 *Pet.* 3. 1, 2, 3, 4, 5, 6, &c.

Hab. 1. 3.

niet

net nulli, &c.) he that disagrees with himself, cannot agree with others? For in his *Tests* he confesseth, *That God by his Spirit in the Heart doth, or may, forbid Tithes; and that may be required of one which may not be required of another*; Yet calls them [YOUR OWN ORDERS AND TRADITIONS] which, saies he, I fear you take more care for the strict observation of, than the Truth in the Heart; and calls them Civil Rites, yet supposes one may really, for Conscience sake, refuse to observe them. He should have said Legal Rites, or Rites of the *Levitical* Law, which is abolished. Does he make all to be Civil Rites, and to be observed, which the Civil Law Commands. Then many Superstitious and severe Rites of Will-worship and persecution, are to be observed, which I suppose hee'l not yet own. And then if the Civil Law should command all the six hundred Jewish Rites, which the Rabbins reckon, whereof Tythe is one, they ought all to be observed as well as Tythe. And is Marrying with a Priest a Civil Rite too? and not the Liturgy, and Rites and Ceremonies of the Church? Do not Priests claim the right of it by the Liturgy and *Trent* Council. How will he produce the effect without the Cause? and was not Superstition the Cause of bringing in Tythes again in the Apostacy? Does he find any Civil Rite of them in the Apostles daies? Will not this Liberty lead at last, if followed, as into the confused Language there opposed to ours, and into Hills, Holes, and Gills, in hard times, so also into Bell-houses and Cells, as well as Cellars? And will it not be said then as much as now, That may be required of one, which is not of another; and the same Spirit of God may allow it in one, and require the contrary in another, setting the Spirit of God in opposition to it self? Gross Ranterism, and Author of Confusion. Do ye then confess your selves as Jews and weaker Brethren, and of tender Consciences that cannot so soon and easily part with your ancient Worship and Services, once commanded or allowed you by the Law of God? Or do you eat Herbs, fearing lest Flesh may be offered to Idols? If Tythe be a Civil Rite with you, you pay them neither as a holy Religious Divine Rite; nor to avoid feeding on an old Idolatrous Rite. Where is your Precedent, that not Tything is such a Rite: A Rite (if you will call it so) that the Apostles and Primi-

Page 14.

In Cod. Theodos. & Justin.

Page 14.

tive

tive Christians observed, as is by all confessed. And who are you Precedents to pay Tythe, to avoid that old Rite. A Rite or Ceremony, signifies an old manner (not purely Negative, somewhat Positive) or some outward circumstance wherewith things are accompanyed or done. Do Tithes accompany Civil things, or Religious? Do not even all Impropriators hold them with condition to maintain a Priest? A great Antiquary and Lawyer by his search observes, that there's no other Original thereof in the Monuments of *England*, and he calls them a Sacred Revenue (as do the Scriptures, *Numb.* 18. 31, 32.) But instead of fear of old Idol Sacrifice, 'tis to be fear'd you pay them, lest old Idol Sacrificers Sacrifice you. A Professors Book was written about nine or ten years ago to retire and hide themselves, because the Lord by his Spirit in his People called to it. You joyn with that Spirit, we with that which stands in the Testimony. Are these like to be one, calling to contrary things, in the same time and state of things, Weeping and Piping; Fasting and Feasting? And in differing state of particular persons, there may be said to be a winking at and forbearance more properly than a calling to or allowing (as in time and state of ignorance, infirmity, *&c.*) And are you strong Oks, *Ogs*, Hills and Bulls of *Bashan* (or Confusion) such feeble Weaklings in your own eyes? (Nay, by an allowance you must mean at least an approbation.) And thou that payest Tythe, carpest at our proper plain Speech, Marrys by a Priest, Art thou in thine own sight one of those weak scabby Sheep (or a Tower, Strong-hold, or Ensample to a Flock) mention'd in that spurious, Apocryphal *Parroting* Pamphlet, as it may be call'd till better prov'd, which thou settest out by thy authority *Teste T.C.* (canst say that by thy own knowledge) under the name of *E.B.* as the Monks in the Apostacy did theirs, under the names of those they call Fathers. Dost not thou draw back, not draw on, by thy Doctrine and Example? And what pleasure then will the chief Shepherd have in thee, who leads his Sheep. And *Paul* bids follow him, as he Christ; and *Peter* to be Ensamples to the Flock.

See my Book against Tithes, p. 16, 69, 70, 71. J. Selden's Hist. of Tithes, p. 293, 398, 402.

Isa. 22. 12.

Rom. 14. 22. *Luke* 11. 48. *See* W.R. 2 *part* p. 43.

John 10. 4. *Phil.* 3. 16, 17. 1 *Pet.* 5. 3.

R. Richardson.

And

AND seeing thou appeareſt as an Advocate to defend the Cauſe of *J. W. J. W.* &c. Hear what they ſay againſt thee in the Caſe of Tythes in *W. K's* Book, Fourth Part, p. 39. *viz. As to Tythes, we can in Truth ſay, 'twas never ſo much as in our Hearts to ſtrengthen any in the payment thereof, nor yet to weaken the Faith of any, having a Teſtimony in our Hearts, that Tythes, as at this day paid, are Antichriſtian.* Who are now in the *Babyloniſh* Confuſion? Is it not among your ſelves? You would do well, before you appear againſt us in Print, to be reconciled among your ſelves. And does not *J. S.* and *J. W.* deny Friends Marrying by the Prieſts; and thou ſayſt, *The Spirit of God doth or may allow it*, which appears to be thy Principle by thy practice? art thou not in *Confuſion* thy ſelf?

The END.

ERRATA.

Page 13. line 9. for *two* read *too*.

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